第四篇

祝福的神与神的祝福

读经：结三四 26～27 上，创十二 3，一 28，民六 23～27，诗一三三 3，弗一 3，加三 14，林前十 16 上

纲　　要

周　一

壹 主借着牧养带我们进入对祂祝福的享受，并使我们在赐福的雨下成为福源—结三四 26～27 上、29，亚十 1：

一 首先，我们自己得享主的祝福；然后，主要使我们成为别人的福源，叫别人也得供应—结三四 26。

二 神必叫赐福的雨按时落下—亚十 1。

贰 神是祝福的神—创一 22、28，诗一一五 13：

一 神造人时，定意要人享受神作人的福分；但因着亚当的堕落，人失去神作他的福分和享受—创一 28，三 23～24。

二 在创世记十二章三节，神应许给亚伯拉罕的福包括神创造的福和救赎的福，包含神要给人的一切，就是神自己和祂在今世并来世所有的一切：

Message Four

The God of Blessing and the Blessing of God

Scripture Reading: Ezek. 34:26-27a; Gen. 12:3; 1:28; Num. 6:23-27; Psa. 133:3; Eph. 1:3; Gal. 3:14; 1 Cor. 10:16a

Outline

Day 1

I. Through His shepherding, the Lord brings us into the enjoyment of His blessing and causes us to become a source of blessing under the showers of blessing—Ezek. 34:26-27a, 29; Zech. 10:1:

A. First, we ourselves enjoy the Lord's blessing, and then the Lord will cause us to become a source of blessing to others so that they may be supplied—Ezek. 34:26.

B. God will cause the showers of blessing to come down in their season—Zech. 10:1.

II. God is a God of blessing—Gen. 1:22, 28; Psa. 115:13:

A. In His creation of man, God intended that man might enjoy God as his blessing, but through the fall of Adam, man lost God as his blessing and enjoyment—Gen. 1:28; 3:23-24.

B. God's blessing promised to Abraham in Genesis 12:3 consists of the blessings of creation and redemption, including all that God wants to give man—God Himself and all that He has in this age and in the age to come:

1 神对亚伯拉罕传福音时，应许要将祂自己作为福分赐给蒙召之人—加三 8、14。

2 按照创世记二十二章十八节，这福要借着亚伯拉罕的后裔，就是基督，临到万国—太一 1，加三 16：

a 神赐福给亚伯拉罕，至终产生基督这独一的后裔，地上万国都要因祂得福—徒三 25 ～ 26，加三 16。

b 所有在基督里的信徒乃是团体基督的肢体，都包含在这后裔之内，成为承受神应许之福的后嗣—林前十二 12，加三 7、29。

周　二

叁 我们要宝贝神的祝福—申二八 2 ～ 8，诗八四 4 ～ 5，弗一 3：

一 基督徒正常的生活乃是蒙福的生活；基督徒正常的工作乃是蒙福的工作—民六 23 ～ 27，太五 3 ～ 11，二四 46，约二十 29，加三 14，林后九 6，罗十五 29。

二 总有一天我们要领悟，在我们的工作中，在我们的基督徒生活中，并在我们的召会生活中，一切都在于神的祝福—弗一 3。

三 在服事主的事上，我们该信神的祝福，并宝贝神的祝福—罗十五 29：

1 我们过召会生活并实行召会生活时，需要学习不拦阻神的祝福—徒一 14，二 46，四 24，五 12。

2 我们要投靠神的祝福，也要除去拦阻神的祝福的障碍。

周　三

1. In His preaching of the gospel to Abraham, God promised that He would give Himself to the called ones as a blessing—Gal. 3:8, 14.

2. According to Genesis 22:18, this blessing would come to all the nations through Abraham's seed, who is Christ—Matt. 1:1; Gal. 3:16:

a. God's blessing of Abraham eventually issued in Christ as the unique seed in whom all nations of the earth are blessed—Acts 3:25-26; Gal. 3:16.

b. All the believers in Christ, as members of the corporate Christ, are included in this seed as heirs of God's promised blessing—1 Cor. 12:12; Gal. 3:7, 29.

Day 2

III. We need to treasure God's blessing—Deut. 28:2-8; Psa. 84:4-5; Eph. 1:3:

A. The normal life of a Christian is a life of blessing, and the normal work of a Christian is a work of blessing—Num. 6:23-27; Matt. 5:3-11; 24:46; John 20:29; Gal. 3:14; 2 Cor. 9:6; Rom. 15:29.

B. The day must come when we realize that in our work, in our Christian life, and in our church life, everything depends on God's blessing—Eph. 1:3.

C. In serving the Lord, we should believe in and treasure God's blessing—Rom. 15:29:

1. We need to learn to live and to practice the church life in a way that does not hinder God's blessing—Acts 1:14; 2:46; 4:24; 5:12.

2. We should rely on God's blessing and eliminate the barriers that prevent us from receiving it.

Day 3

四 我们需要宝贝并专注于新约的福分：重生（约三3、6，彼前一3）、神圣的生命（约壹五11～12）和神圣的性情（彼后一4）、内住的灵（罗八9、16）、变化（林后三18）、与主成为一灵（林前六17）、象神（约壹三2）以及进入神的荣耀（彼前五10）。

五 我们可以象保罗一样，经历“基督之福的丰满”—罗十五29。

肆 在创世记一章二十八节，神赐福给人，使人繁衍增多，遍满地面，并且制伏这地：

一 在神得着一个人彰显祂、代表祂之前，神无法倾倒出祂丰满的福—26～27节。

二 神创造人以后，祂在地上能看见一种有生命之物，有祂的形像并有祂的管治权，神就立刻把祂丰满的福赐给人。

三 接受神的祝福的资格，乃是形像和管治权—26、28节。

四 因着祭司的职任是为着神的形像，君王的职分是为着神的管治权，所以，神的福总是随着祭司职任和君王职分—十四17～19。

周　四

伍 在民数记六章二十三至二十七节耶和华对祂子民的三重祝福里，启示了神圣的三一：

一 民数记六章二十三至二十七节的祝福，就象林后十三章十四节的祝福，乃是三一神永远的福分：

D. We need to treasure and focus on the New Testament blessings: regeneration (John 3:3, 6; 1 Pet. 1:3), the divine life (1 John 5:11-12) and the divine nature (2 Pet. 1:4), the indwelling Spirit (Rom. 8:9, 16), transformation (2 Cor. 3:18), being one spirit with the Lord (1 Cor. 6:17), and being like God (1 John 3:2) and entering into His glory (1 Pet. 5:10).

E. Like Paul, we may experience “the fullness of the blessing of Christ”—Rom. 15:29.

IV. In Genesis 1:28 God blessed man to be fruitful, multiply, fill the earth, and subdue it:

A. Before God had a man to express Him and represent Him, there was no way to pour out His full blessing—vv. 26-27.

B. After God created man, He was able to see on earth a living creature bearing His image and having His dominion, so immediately, God bestowed His full blessing upon man.

C. The qualifications for receiving God's blessing are image and dominion—vv. 26, 28.

D. Because the priesthood is for God's image and the kingship is for God's dominion, God's blessing is with the priesthood and the kingship—14:17-19.

Day 4

V. In Numbers 6:23-27 the Divine Trinity is revealed in the threefold blessing of Jehovah to His people:

A. The blessing in Numbers 6:23-27, like that in 2 Corinthians 13:14, is the eternal blessing of the Triune God:

1 这永远的福分，就是三一神在祂神圣的三一里，将祂自己分赐到我们里面，作我们的享受。

2 全宇宙中唯一的福分就是三一神，而这福分临到我们，乃是借着这位神圣者在祂神圣的三一（父、子、圣灵）里，分赐到我们里面—弗一 3 ～ 14。

二 在民数记六章二十四至二十六节，我们有三一神的祝福：

1 “愿耶和华赐福给你，保护你”可视为与父有关—24 节。

2 “愿耶和华使祂的面光照你，赐恩给你”可视为与子有关—25 节。

3 “愿耶和华向你仰脸，赐你平安”可视为与圣灵有关—26 节。

4 父赐福给我们，子光照我们，圣灵向我们仰脸；结果，我们就蒙保守，得恩典，也享平安。

陆 诗篇一百三十三篇启示，生命的福内在地与神子民的一有关；我们要带下神的祝福，就必须有一的实行：

一 诗篇一百三十三篇三节的生命指神永远的生命（约三 16，弗四 18），是神命定给那些在召会生活里，在一里同住之人的福：

1 诗篇一百三十二篇预表召会的生命，一百三十三篇预表召会生活—最高的生活，弟兄在一里同住的生活。

2 这样的生活使神进来，以施膏的灵、滋润的恩典和永远的生命祝福我们—2 ～ 3 节。

二 如果我们要在神所命定的生命之福下，就必须在一的立场上—3 节。

1. This eternal blessing is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment.

2. In the entire universe the unique blessing is the Triune God, and this blessing comes to us through the dispensing of the Divine Being into us in His Divine Trinity—in the Father, the Son, and the Holy Spirit—Eph. 1:3-14.

B. In Numbers 6:24-26 we have the blessing of the Triune God:

1. “Jehovah bless you and keep you” can be ascribed to the Father—v. 24.

2. “Jehovah make His face shine upon you and be gracious to you” can be ascribed to the Son—v. 25.

3. “Jehovah lift up His countenance upon you and give you peace” can be ascribed to the Holy Spirit—v. 26.

4. The Father blesses us, the Son shines upon us, and the Holy Spirit lifts up His countenance upon us; as a result, we are kept, we receive grace, and we have peace.

VI. Psalm 133 reveals that the blessing of life is intrinsically related to the oneness of God’s people; we must practice the oneness to bring in God’s blessing:

A. The life in Psalm 133:3 is the eternal life of God (John 3:16; Eph. 4:18), which is commanded by God as a blessing to those who dwell together in oneness in the church life:

1. Psalm 132 typifies the church life, and Psalm 133 typifies the church living—the highest living, a living in which the brothers dwell together in oneness.

2. Such a living causes God to come in to bless us with the anointing Spirit, the watering grace, and the eternal life—vv. 2-3.

B. If we would be under the Lord’s commanded blessing of life, we must be on the ground of oneness—v. 3.

周　五

三 同心合意是开启新约中一切福分的万能钥匙—罗十五5～6、29。

柒 我们主耶稣基督的神与父，在基督里，曾用诸天界里各样属灵的福分，祝福了我们—弗一3：

一 父是神圣福分的源头，那灵是神圣福分的性质和素质，子是神圣福分的范围、元素和凭借。

二 神圣福分的性质和素质是本于灵的，但这福分的元素乃是基督自己；当我们说基督是神福分的元素时，我们是说基督自己乃是神圣的福分。

三 基督，就是子自己，乃是福分；那灵是这福分的性质和素质；父是那赐与这福分的源头。

周　六

捌 加拉太三章十四节指明，那灵就是神为着万国所应许亚伯拉罕的福，也是信徒借着相信基督所接受的—2、5节：

一 在创世记十二章三节里，神为着地上的万国应许赐给亚伯拉罕的福，已经成就了；这福已经在基督里，借十字架的救赎临到了万国—加三13。

Day 5

C. The one accord is the master key to every blessing in the New Testament—Rom. 15:5-6, 29.

VII. The God and Father of our Lord Jesus Christ has blessed us with every spiritual blessing in the heavenlies in Christ—Eph. 1:3:

A. The Father is the source of the divine blessing, the Spirit is the nature and essence of the divine blessing, and the Son is the sphere, the element, and the means of the divine blessing.

B. The nature and essence of the divine blessing are of the Spirit, but the element of this blessing is Christ Himself; for Christ to be the element of God's blessing means that Christ Himself is the divine blessing.

C. Christ, the Son Himself, is the blessing; the Spirit is the nature and essence of the blessing; and the Father is the source who gives this blessing.

Day 6

VIII. Galatians 3:14 indicates that the Spirit is the blessing that God promised to Abraham for all the nations and that has been received by the believers through faith in Christ—vv. 2, 5:

A. The blessing promised by God to Abraham in Genesis 12:3 for all the nations of the earth was fulfilled; the blessing has come to the nations in Christ through His redemption on the cross—Gal. 3:13.

二 在福音（8）里，我们不仅接受了赦罪、洗净和洁净的福，更接受了那最大的福，就是三一神，父、子、灵，作为经过过程、包罗万有、赐生命的灵，极其主观地住在我们里面作我们的享受。

玖 圣经用“杯”这个字指明福—诗二三5，林前十16上：

一 在基督的牧养之下，我们享受父作祝福的源头时，我们的杯满溢—诗二三5，弗一3。

二 在林前十章十六节上半保罗说到“福杯”：

1 这杯乃是新约，包含新约一切丰富的福分（包括神自己）—太二六28：

a 在这新约中，神赐给我们赦罪、生命、救恩，和一切属灵、属天、神圣的福分。

b 这新约是一个杯，赐给我们，成了我们的分—路二二20。

c 主流了血，神立了约，而我们享受这杯；在这杯里，神和一切属神的都是我们的分。

2 在主的桌子这里，我们喝杯时，就接受神的祝福—这福就是神自己—诗二三5，太二六27～29，林前十一25。

B. In the gospel (v. 8), we have received not only the blessing of forgiveness, washing, and cleansing; even more, we have received the greatest blessing, which is the Triune God—the Father, the Son, and the Spirit—as the processed, all-inclusive life-giving Spirit dwelling in us in the most subjective way for our enjoyment.

IX. The Bible uses the word cup to indicate blessing—Psa. 23:5; 1 Cor. 10:16a:

A. Under Christ's shepherding, our cup runs over as we enjoy the Father as the source of blessing—Psa. 23:5; Eph. 1:3.

B. In 1 Corinthians 10:16a Paul speaks of "the cup of blessing":

1. This cup is the new covenant, comprising all the rich blessings of the New Testament, including God Himself—Matt. 26:28:

a. In this new covenant God gives us forgiveness, life, salvation, and all spiritual, heavenly, and divine blessings.

b. When this new covenant is given to us, it is a cup, a portion for us—Luke 22:20.

c. The Lord shed His blood, God established the covenant, and we enjoy the cup, in which God and all that is of Him are our portion.

2. At the Lord's table, when we drink the cup, we receive God's blessing—the blessing that is God Himself—Psa. 23:5; Matt. 26:27-29; 1 Cor. 11:25.

第四周　周一

晨兴喂养

结三四 26“我必使他们与我山的四围成为福源，我也必叫雨按时落下；那必是赐福的雨。”

创十二 3“那为你祝福的，我必赐福与他；那咒诅你的，我必咒诅他。地上的万族都必因你得福。”

〔在以西结三十四章二十六节〕主应许，不仅祂的子民要蒙受神的赐福，祂也要使他们成为福源。若有立约的平安，随着就会有主的祝福。首先，我们自己得享主的祝福；然后，祂要使我们成为别人的福源，叫别人也得着供应。

神必叫雨按时落下。这意思是说，雨会按时而降，你就有应时的雨水。当我们住在基督里，雨水，就是圣灵，会常常临到我们（以西结书生命读经，二二八至二二九页）。

信息选读

在神向亚伯拉罕第二次呼召并第二次说话时，我们看见神也是赐福的神（创十二 1 ～ 4）。神不仅呼召他，神也应许他，必叫他成为大国，必叫他的名为大。今天在人类历史里，“亚伯拉罕”乃是一个伟大的名字。不仅如此，神也应许要使他叫别人得福。神不仅赐福给他，也使他叫别人得福。这福乃是新约福音的福（加三 9、14）。

亚伯拉罕是闪的后裔，我们已经看过，照着挪亚的预言，神必作闪的神，雅弗必住在闪的帐棚里。雅弗得了扩张的福（创九 26 ～ 27）。从历史来看，欧洲人是雅弗的后裔，他们已经扩展遍布全地。全世界

WEEK 4 — DAY 1

Morning Nourishment

Ezek. 34:26 And I will make them and the places around My hill a blessing, and I will cause the showers to come down in their season; there will be showers of blessing.

Gen. 12:3 And I will bless those who bless you, and him who curses you I will curse; and in you all the families of the earth will be blessed.

[In Ezekiel 34:26] the Lord promised not only that His people would receive His blessing but also that He would make them a blessing. If there is the peace which is the peace of the covenant, the Lord's blessing will follow. First, we ourselves will enjoy the Lord's blessing, and then He will cause us to become a source of blessing to others so that they may be supplied.

God will cause the shower of blessing to come down in its season. This means that its coming will be timely. There will be timely rain. As we are abiding in Christ, the rain, the Holy Spirit, will often come upon us. (Life-study of Ezekiel, p. 183)

Today's Reading

God is also seen as the God of blessing in His second calling with His second speaking to Abraham (Gen. 12:1-4). God not only called him but also promised to make of him a great country and make his name great. Today in human history Abraham is a great name. Furthermore, God promised to make him a blessing to others. God not only blessed him but also made him a blessing to others. This blessing is the blessing of the New Testament gospel (Gal. 3:9, 14).

Abraham was a descendant of Shem, and we have seen that according to Noah's prophecy, God would be the God of Shem, and Japheth would dwell in the tents of Shem. Japheth received the blessing of being enlarged (Gen. 9:26-27). According to history, the Europeans as the sons of Japheth have expanded

成了欧洲人的住处。五百年前并不是这样。但是在哥伦布发现西方世界之后，又因着交通的发展，欧洲人就扩展到各处。但是他们必须住在闪的帐棚里，闪的帐棚成了他们的福。神使亚伯拉罕这位闪的后裔，成为别人的福。这福是在闪的帐棚里。全地有许多人在闪的帐棚里享受神的福（神在祂与人联结中的历史，一一一至一一二页）。

神造人时，定意要人享受神作人的福分；但因着亚当的堕落，人失去神作他的福分和享受。不仅如此，因着人不认识自己已经完全堕落、无可救药且毫无盼望，就试图凭自我努力来讨神喜悦。这迫使神颁赐律法，以暴露人堕落的光景（新约总论第十一册，四七页）。

创世记十二章三节的福包括神创造的福和救赎的福，包含神要给人的一切，就是神自己和祂在今世并来世所有的一切。…神对亚伯拉罕传福音时（加三8），应许要将祂自己作为福分赐给蒙召之人。按照创世记二十二章十八节，这福要借着亚伯拉罕的后裔，就是基督（太一1，加三16），临到万国。神赐给亚伯拉罕的福，使他成为别人的福；这福包含闪的帐棚（见创九27注1）（圣经恢复本，创十二3注3）。

根据加拉太三章十四节，给亚伯拉罕的应许，就是神自己要来作亚伯拉罕的后裔，这后裔借着成为包罗万有的灵给人类接受（林前十五45下），就成为万国的祝福。神赐福给亚伯拉罕，至终产生基督这独一的后裔，地上万国都要因祂得福（徒三25～26，加三16）。所有在基督里的信徒乃是团体基督的肢体（林前十二12），都包含在这后裔之内，成为承受神应许之福的后嗣（加三7、29）（新约总论第十一册，四五至四六页）。

参读：以西结书生命读经，第十六篇；活神与复活的神，第六篇。

and spread all over the earth. The whole world has become the dwelling place of the Europeans. Five hundred years ago it was not like this. But after Columbus discovered the Western world and through the development of transportation, the Europeans have spread everywhere. But they have to dwell in Shem's tent, which becomes a blessing to them. God made Abraham, a descendant of Shem, a blessing to others. This blessing is in the tent of Shem. Many people throughout the whole earth are enjoying the blessings of God in Shem's tent. (The History of God in His Union with Man, pp. 93-94)

In His creation of man, God intended that man might enjoy God as his blessing. But through the fall of Adam, man lost God as his blessing and enjoyment. Not only so, since man did not know that he was totally fallen, incurable, and hopeless, he tried to please God by his own effort. This forced God to decree the law in order to expose man's fallen condition. (The Conclusion of the New Testament, p. 3287)

The blessing in Genesis 12:3 consists of the blessings of God's creation and redemption, including all that God wants to give man—God Himself and all that He has in this age and in the age to come....In His preaching of the gospel to Abraham (Gal. 3:8), God promised that He would give Himself to the called ones as a blessing. According to Genesis 22:18, this blessing would come to all the nations through Abraham's seed, who is Christ (Matt. 1:1; Gal. 3:16). God's blessing to Abraham, which made him a blessing to others, implies the tents of Shem (see footnote 1 on Gen. 9:27). (Gen. 12:3, footnote 3)

According to Galatians 3:14, the promise given to Abraham was that God Himself would come to be the seed of Abraham, and this seed would be a blessing to all the nations by becoming the all-inclusive Spirit for mankind to receive (1 Cor. 15:45b). God's blessing of Abraham eventually issued in Christ as the unique seed in whom all the nations of the earth are blessed (Acts 3:25-26; Gal. 3:16). All the believers in Christ, as members of the corporate Christ (1 Cor. 12:12), are included in this seed as the heirs of God's promised blessing (Gal. 3:7, 29). (The Conclusion of the New Testament, p. 3286)

Further Reading: Life-study of Ezekiel, msg. 16; The Living God and the God of Resurrection, ch. 6

第四周　周二

晨兴喂养

弗一 3“我们主耶稣基督的神与父，是当受颂赞的，祂在基督里，曾用诸天界里各样属灵的福分，祝福了我们。”

罗十五 29“我也晓得，我去的时候，必带着基督之福的丰满而去。”

最近我一直感觉一件事，就是所有的工作，都是靠着神的祝福。…我们事奉神的人，迟早要被带到一个地步，要仰望神的祝福。若没有神的祝福，就是忠心，就是殷勤，就是相信，就是祷告，都没有用处。若有神的祝福，好象错了，还是有结果。好象盼望都没有了，还是有结果。

关乎祝福的事，我想起变饼的事（可六 35 ～ 44，八 1 ～ 9）。问题不在乎我们手里有多少饼，乃在乎主在上面有没有祝福（倪柝声文集第三辑第十册，二〇七至二〇八页）。

信息选读

总有一天，我们要对主说，“主，都是在乎你的祝福。我们把饼带到你面前，是一两块也好，是一百块也好，主，都是在乎你的祝福。”这是一个基本的问题。到底主给我们多少祝福。饼多少没有多大用处。能养活人的是主的祝福。

我心里有一个难受的点，就是我们到底宝贝不宝贝神的祝福？

主要把我们空前地带到认识主的祝福是站在第一位。主把我们带到这一个地步来，主在工作中就有路。

…如果神把我们带到一个地步，认识在神的工作中，什么事情都是在乎神的祝福，我们在神的工作中，就要

WEEK 4 — DAY 2

Morning Nourishment

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ.

Rom. 15:29 And I know that when I come to you, I will come in the fullness of the blessing of Christ.

Of late a thought has been constantly with me that all the work is dependent on God’s blessing....Sooner or later, we who serve God must be brought to the point of expecting God’s blessing. Without God’s blessing, our faithfulness, diligence, faith, and prayers will be to no avail. However, if we have God’s blessing, there will be fruit even if we seem to be wrong or hopeless.

I would like to bring out the matter of multiplying the five loaves (Mark 6:35-44; 8:1-9) with respect to God’s blessing. It is not a matter of how many loaves we have in our hands, but whether or not God has blessed them. (CWWN, vol. 56, pp. 435-436)

Today’s Reading

The day must come in which we say to the Lord, “Everything depends on Your blessing. When I bring the loaves before You, whether there are one or two of them or one hundred, Lord, still everything depends on Your blessing.” This is a basic matter. How much blessing has the Lord really given us? It does not really matter how many loaves there are. The Lord’s blessing nourishes people and gives them life.

One matter is troubling my heart: Do we truly treasure God’s blessing?

The Lord wants to bring us to a point where His blessing takes the first place, a point where we have never been. When the Lord brings us to such a point, He will have a way to go on.

If God brings us to the point of seeing that everything in God’s work depends upon His blessing, it will bring about a basic change in our labor for God. We

有一个基本的改变。你就不会想到人有多少，银子有多少，饼有多少。你要说，我所不够的，祝福都够。我所不能应付的，祝福都能应付。我虽赶不上需要的尺寸，我虽赶不上需要的度量；但是，祝福超过了我所赶不上的尺寸，超过了我所赶不上的度量。当我们看见这个的时候，工作就有基本的改变。我们就要在每一件事情上寻求祝福过于任何的事情。手腕用不着，顾忌用不着，人的智慧用不着，委婉的言语用不着，我们在神的工作中，就会信靠神的祝福，就会仰望神的祝福。许多时候，就是我们不仔细，就是工作给我们作坏了，也不成问题。如果主给我们一点祝福，就任何的事情都能过去。

有一次我和常受弟兄说，有神的祝福的时候，对的是对的，错的也是对的；谁也没有法子来破坏它。

今天基本的问题，就是要学习不在那里拦阻神的祝福。有的倾向叫神没有法子祝福的，我们必须除去。有的脾气叫神没有法子祝福的，我们也必须除去。我们要学习信神的祝福，要学习投靠神的祝福，而同时就也要学习除去拦阻神的祝福的。

你们必须看见，主是不留下一样美物不给我们的。工作作不起来，弟兄姊妹的情形不好，得救的人数不加增的时候，我们不要推到环境上去，也不要推到别人身上，怪这个弟兄不好，怪那个弟兄不行。恐怕是因在我们身上有拦阻祝福的东西。主如果在我们身上走得通，神的祝福应当是“无处可容”才可以。神从前对以色列人说，“你们…以此试试我，是否为你们敞开天上的窗户，倾福与你们，甚至无处可容。”（玛三 10）神今天还是说这话。祝福的生活，必须是基督徒经常的生活。蒙祝福的工作，必须是我们经常的工作。若有不蒙祝福的情形发生，你要说，“主，可能是我这里有难处。”（倪柝声文集第三辑第十册，二〇八至二一二页）

参读：倪柝声文集第三辑第十册，仰望神的祝福；以弗所书生命读经，第二篇。

would not consider how many people, how much money, or how much bread we have. We would say we do not have enough, but the blessing is sufficient. The blessing meets the need that we cannot meet. Although we cannot measure up to the size of the need, the blessing is greater than our lack. When we see this, the work will have a basic change. In every matter we must look at the blessing more than we consider the situation. Methods, considerations, human wisdom, and clever words are all useless. In God’s work we should believe in and expect His blessing. Many times we are careless and damage the work, but this is not a problem. If the Lord gives us a small blessing, we can get through any problem.

I once said to Brother Witness that if we had the Lord’s blessing, the things we did right would be right and the things we did wrong would be right as well. Nothing could damage the blessing.

The basic concern today is that we must learn to live in a way that does not hinder God’s blessing. Some habits force God to withhold His blessing, and these must be eliminated. Some temperaments keep God from blessing, and these must be done away with. We must learn to believe in God’s blessing, rely on it, and eliminate the barriers that prevent us from receiving it.

We must see that the Lord withholds no good thing from us. If the work is not going well, if the brothers and sisters are in a poor condition, or if the number of saved ones is not increasing, we should not use the environment or certain people as an excuse. We cannot blame the brothers. I am afraid that the real reason lies with our harboring of some frustrations to the blessing. If the Lord can get through in us, the Lord’s blessing will be greater than our capacity. Once God said to the Israelites, “Prove Me, if you will, by this, ...whether I will open to you the windows of heaven and pour out blessing for you until there is no room for it” (Mal. 3:10). God is still saying this today. The normal life of a Christian is a life of blessing, and the normal work of a Christian is a work of blessing. If we do not receive blessing, we should say, “Lord, perhaps I am the problem.” (CWWN, vol. 56, pp. 436-439)

Further Reading: CWWN, vol. 56, pp. 435-446; Life-study of Ephesians, msg. 2

第四周　周三

晨兴喂养

创一 26 “神说，我们要按着我们的形像，照着我们的样式造人，使他们管理…。”

28 “神就赐福给他们；又对他们说，要繁衍增多，遍满地面，并制伏这地，也要管理海里的鱼、空中的鸟、和地上各样行动的活物。”

新约福分的第一项是重生（约三 3、6，彼前一 23）。重生乃是一次新的出生，不仅仅是一种复兴或恢复。我们在新约里所享受的第二项福分，乃是神圣的生命（约壹五 11 ～ 12）和神圣的性情（彼后一 4）。我们必须赞美敬拜主，我们已经得着了神的生命和性情。内住的灵是另一项新约的福分（罗八 9、16）。作为经过过程之三一神终极完成的那灵，活在我们里面（弗四 6，林后十三 5，罗八 11）。变化，就是我们这人新陈代谢的改变，乃是新约的第四项福分（林后三 18）。我们这天然的人渐渐变化成为神圣的，不是借着外面的改变，乃是借着神圣生命而有之内里、新陈代谢的改变。新约的另一项福分是我们人能与神调和，与祂联合为一。林前六章十七节说，“与主联合的，便是与主成为一灵。”最终我们要象神，与神有同样的形像（约壹三 2），渐渐变化，荣上加荣（林后三 18），而进入神的荣耀（彼前五 10）（神新约的经纶，一二八至一二九页）。

信息选读

我们无论往哪里去，都必须带着基督之福的丰满而去。然而，我们能带着基督之福而去以前，自己必须先经历这福。…我们在众召会中间往来时，让我们不带着

WEEK 4 — DAY 3

Morning Nourishment

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion...

28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.

The first item of the blessings of the New Testament is regeneration (John 3:3, 6; 1 Pet. 1:23). Regeneration is to have a new birth, not merely a restoration or restitution. The second blessing that we enjoy in the New Testament is the divine life (1 John 5:11-12) and the divine nature (2 Pet. 1:4). We must praise and worship the Lord that we have received the life and nature of God. The indwelling Spirit is another New Testament blessing (Rom. 8:9, 16). The Spirit as the ultimate consummation of the processed Triune God lives in us (Eph. 4:6; 2 Cor. 13:5; Rom. 8:11). Transformation, which is the metabolic change of our being, is the fourth blessing of the New Testament (2 Cor. 3:18). Our natural being is being transformed into a divine being not by outward change but by an inward, metabolic change by the divine life. Another New Testament blessing is that we human beings can be mingled with God and can be joined to Him as one [1 Cor. 6:17]....Finally, we will be like God and have the same image as God (1 John 3:2), being changed from glory to glory (2 Cor. 3:18) to enter into God's glory (1 Pet. 5:10). (CWWL, 1984, vol. 3, "God's New Testament Economy," p. 209)

Today's Reading

Wherever we go, we must go with the fullness of the blessing of Christ. However, before we can go with the blessing of Christ, we must first experience it ourselves.... As we travel among the churches, let us not take with us doctrines

道理和恩赐，而带着基督之福的丰满。这不是仅仅供给财物的事，虽然这样的交通是基督实际的真实彰显。我们若有基督的实际，就会倾倒自己，作为我们对缺乏圣徒之爱的彰显。保罗非常有智慧，他给我们一幅在经历上（不是在道理上）召会生活正确实行的图画。在保罗身上，我们看见对基督一切丰富的经历。他带着基督之福的丰满到人那里去，意思是他到他们那里去供应基督一切的丰富（罗马书生命读经，四二三页）。

神赐福给人，使人繁衍增多，遍满地面，并且制伏这地（创一28）。…神是丰富的，神的福也是丰富的，但在人被造以先，还没有对象来完满地接受神的福。神没有路，也没有机会把祂的福丰丰满满地赐给祂所造之物。按照创世记一章的记载，神乃是等到有生命之物被造出来的时候，才开始赐福（22）。但只有人的生命够得上水平接受神丰满的福。神创造人以后，祂在地上能看见一种有生命之物，有祂的形像并有祂的管治权，神就立刻把祂丰满的福赐给人。

福是个好字。…我们曾多次祷告：“主啊！赐福给我们。”然而，我们若要接受神的福，就必须合乎资格。那些资格…就是形像和管治。在你的家里若有神的形像和神的管治，你就能确信在那里必定有神的福。神的福总是随着祂的形像和祂的管治权。换句话说，神的福总是随着祂的彰显和祂的代表。

福总是随同着祭司职任和君王职分而来。召会若要寻求神的福，那召会就必须有祭司职任和君王职分。祭司职任和君王职分到底是什么意思？简单地说，就是神的形像和神的管治权。祭司的职任是为着神的形像，君王的职分是为着神的管治权（创世记生命读经，一三一至一三二页）。

参读：创世记生命读经，第九篇；神新约的经纶，第九章。

and gifts but the fullness of the blessing of Christ. It is not only a matter of giving material things, although such communication is a true expression of the reality of Christ. If we have the reality of Christ, we shall pour ourselves out as an expression of our love toward the needy saints. Paul was very wise, giving us a picture of the proper practice of the church life in experience, not in doctrine. With Paul we see the experience of all the riches of Christ. When he came to people with the fullness of the blessing of Christ, it meant that he came to them ministering all the riches of Christ. (Life-study of Romans, p. 360)

God blessed man to be fruitful, multiply, fill the earth, and conquer it (Gen. 1:28)....God is rich and God is rich in blessing, but before the creation of man there was no object to receive His blessing in full. There was no way and no opportunity for God to render His blessing to His creatures in a full way. According to the record of Genesis 1, God did not begin to bless until the time when the living creatures came into being (Gen. 1:22). Yet, only the human life is up to the standard to receive God’s blessing in full. After God created man, He was able to see on earth a living creature bearing His image and having His dominion. Immediately God bestowed His full blessing upon man.

Blessing is a good word.... We have prayed many times, “O Lord, bless us.” However, if we are to receive God’s blessing, we need to meet the qualifications, ...image and dominion. If there is the image of God with God’s dominion in your home, you can be assured that the blessing of God will be there. God’s blessing always follows His image and His dominion. In other words, God’s blessing always follows His expression and His representation.

Blessing always comes with the priesthood and the kingship. If the church is seeking God’s blessing, the church must have the priesthood and the kingship. What do the priesthood and the kingship mean? They simply mean God’s image and God’s dominion. The priesthood is for God’s image; the kingship is for God’s dominion. (Life-study of Genesis, pp. 105-106)

Further Reading: Life-study of Genesis, msg. 9; CWWL, 1984, vol. 3, “God’s New Testament Economy,” ch. 9

第四周　周四

晨兴喂养

民六 24 ～ 26 “愿耶和华赐福给你，保护你；愿耶和华使祂的面光照你，赐恩给你；愿耶和华向你仰脸，赐你平安。”

民数记六章二十三至二十七节说，“你要对亚伦和他儿子们说，你们要这样为以色列人祝福，说，愿耶和华赐福给你，保护你；愿耶和华使祂的面光照你，赐恩给你；愿耶和华向你仰脸，赐你平安。他们要如此将我的名赐给以色列人，好使我赐福给他们。”耶和华嘱咐祭司要在祂的名里，以三重的方式祝福祂的子民。这是耶和华这位三一神对祂子民的三重祝福。

因为这里三次提及耶和华，在三重祝福的每一部分里各提到一次，所以这位耶和华是神圣的三一（圣言中所启示的神圣三一，八六至八七页）。

信息选读

民数记六章的祝福既不是旧约的福分，也不是新约的福分，乃是三一神永远的福分，就是三一神在祂神圣的三一里，将祂自己分赐到我们里面，作我们的享受。这是神永远的福分。

全宇宙中唯一的福分就是神自己。在神以外，任何的事物都是虚空。整个宇宙是神创造的，但若没有神，离了神，甚至神所创造的宇宙也是虚空。宇宙的存在是很大的神迹，但若没有神，宇宙神奇的存在也是虚空。离了神，一切都是“虚空的虚空”（传一 2）。唯有神自己是真实的。唯有祂对我们是福分。倘若我们得着整个宇宙而失去神，我们就是最可怜的人。历史中满了这种人的事例，他们得着许多财富和物质的

WEEK 4 — DAY 4

Morning Nourishment

Num. 6:24-26 Jehovah bless you and keep you; Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace.

[Numbers 6:23-27 says], “Thus you shall bless the children of Israel; you shall say to them, Jehovah bless you and keep you; Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace. So shall they put My name upon the children of Israel, that I Myself may bless them.” Jehovah charged the priests to bless His people in His name in a threefold way. This was the threefold blessing of Jehovah the Triune God to His people.

Because Jehovah is mentioned three times—once in each part of the threefold blessing—Jehovah is the Divine Trinity. (CWWL, 1983, vol. 3, “The Divine Trinity as Revealed in the Holy Word,” p. 271)

Today’s Reading

The blessing in Numbers 6 is neither an Old Testament blessing nor a New Testament blessing. Rather, it is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment. This is God’s eternal blessing.

The unique blessing in the whole universe is God Himself. Anything besides God is vanity. The entire universe was created by God, yet without God, apart from God, even the universe created by God is vanity. The existence of the universe is a great miracle, but without God the miraculous existence of the universe is vanity. Apart from God, everything is “vanity of vanities” (Eccl. 1:2). Only God Himself is real. Only He is the blessing to us. If we gained the entire universe yet missed God, we would be the most pitiful persons. History is filled with cases of people who gained many riches and many material things but

事物，但他们至终领悟，没有神，这一切全是虚空。神自己才是我们的福分，而这福分是借着那圣者在祂神圣三一——父、子、圣灵—里分赐到我们里面，而临到我们（民数记生命读经，八八至八九、八六页）。

父赐福给我们，子光照我们，圣灵向我们仰脸。结果，我们就蒙保守，得恩典，也享平安（圣经恢复本，民六 23 注 1）。

〔诗篇一百三十三篇三节的福〕指神永远的生命（约三 16，弗四 18），是神命定给那些在召会生活里，在一里同住之人的福。一百三十二篇预表召会生活，在其中神进入祂的安息，我们也在神的居所中，得着满足和安息。一百三十三篇预表召会生活，最高的生活，弟兄在一里同住的生活。这样的生活使神进来，以施膏的灵、滋润的恩典和永远的生命祝福我们（诗一三三 3 注 3）。

一百三十三篇也说到膏油和黑门的甘露。这贵重的油与甘露，并不是处处都有的，只有在特定的地方才能享受得到。如果一个以色列人要享受耶和华所命定的福，他必须是在一的地点。这意思是说，他至少一年三次，需要远行到锡安山。

这个原则也适用于今天。如果我们想要享受神所命定的生命之福，我们必须在一的立场上。…神既不狭窄，也不排外，但祂是坚定不移的。祂对祂的原则和经纶是坚定不移的。神从来不违背祂自己的原则。三节的话是肯定的。写这诗的人说，在“那里”，就是在一的上面，有耶和华所命定的福，就是永远的生命。在弟兄们和睦同居的这个一里，就有膏油流淌，甘露下降，神的百姓也享受生命。如果我们失去一，我们就失去膏油、甘露、与生命之福的经历（一的真正立场，二三至二四页）。

参读：民数记生命读经，第十一篇；一的真正立场，第六章。

who eventually realized that, without God, it was all vanity. God Himself is our blessing, and this blessing comes to us through the dispensing of the Divine Being into us in His Divine Trinity—in the Father, the Son, and the Holy Spirit. (Life-study of Numbers, pp. 80, 78)

The Father blesses us, the Son shines upon us, and the Holy Spirit lifts up His countenance upon us. As a result, we are kept, we receive grace, and we have peace. (Num. 6:23, footnote 1)

[The blessing in Psalm 133:3 refers] to the eternal life of God (John 3:16; Eph. 4:18), which is commanded by God as a blessing to those who dwell together in oneness in the church life. Psalm 132 typifies the church life, in which God enters into His rest and we obtain satisfaction and rest in the habitation of God. Psalm 133 typifies the church living—the highest living, a living in which the brothers dwell together in oneness. Such a living causes God to come in to bless us with the anointing Spirit, the watering grace, and the eternal life. (Psa. 133:3, footnote 3)

Psalm 133 also speaks of the ointment and the dew of Hermon. The ointment and the dew were not omnipresent. On the contrary, they were to be enjoyed only at a particular place. If an Israelite wanted to share in the Lord’s commanded blessing, he had to be in the place of oneness. This means that, at least three times a year, he had to make a journey to Mount Zion.

The principle applies today also. If we would be under the Lord’s commanded blessing of life, we must be on the ground of oneness....God is neither narrow nor exclusive, but He is definite. He is definite regarding His principle and His economy. God will never act contrary to His definiteness. Verse 3 of Psalm 133 is very definite. Here the psalmist says that there, upon the oneness, the Lord commands the blessing, life forever. In the oneness of brothers dwelling together the oil flows, the dew descends, and God’s people enjoy life. If we lose the oneness, we lose the experience of the fine oil, the dew, and the blessing of life. (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” p. 248)

Further Reading: Life-study of Numbers, msg. 11; CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” ch. 6

第四周　周五

晨兴喂养

罗十五5～6“但愿那赐忍耐与鼓励的神，叫你们照着基督耶稣，彼此思念相同的事，使你们同心合意，用同一的口，荣耀我们主耶稣基督的神与父。”

弗一3“我们主耶稣基督的神与父，是当受颂赞的，祂在基督里，曾用诸天界里各样属灵的福分，祝福了我们。”

若没有同心合意，我们所作的都是枉然。…我们必须领悟，主恢复里的实行不是给人模仿的。你必须有生命。作任何事，都需要生命。你必须看见使徒行传那一百二十人的界石是什么。将福音书和使徒行传分开的界石，不是圣灵里的浸。…你若要经历灵浸，必须有同心合意。若是地方召会的众肢体同心合意，灵浸就在那里。你若真要实行正确传福音的路，就需要同心合意。没有这把钥匙，门不会开启。同心合意是“一切房间的万能钥匙”，是开启新约中一切福分的万能钥匙。这就是为何保罗告诉友欧底亚和循都基，她们需要这种同心合意（腓四2）。保罗知道这些姊妹爱主，但她们失去了同心合意（长老训练第七册，一五至一六页）。

信息选读

我们所需要的就是恢复这种同心合意。我们若要认真随着主今日的行动往前，就需要这种同心合意。谁是对的算不得什么，我们需要这种同心合意。我们需要有一样的心思、一样的意念，同魂、同心为着同

WEEK 4 — DAY 5

Morning Nourishment

Rom. 15:5-6 Now the God of endurance and encouragement grant you to be of the same mind toward one another according to Christ Jesus, that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ.

Without the one accord all our doings will be in vain. We must realize that the practices in the Lord's recovery are not matters for others to copy. You must have the life. To do anything you need the life. You have to see what the landmark was of the one hundred twenty in the book of Acts. The landmark that divides the Gospels and the Acts was not the baptism in the Holy Spirit. The landmark was the one accord.... If you want to experience the baptism in the Spirit, you must have the one accord. If all the members of a local church have the one accord, the baptism in the Spirit will be there. If you really want to practice the proper way to preach the gospel, you need the one accord. Without this key, no door can be opened. The one accord is the "master key to all the rooms," the master key to every blessing in the New Testament. This is why Paul told Euodias and Syntyche that they needed this one accord (Phil. 4:2). Paul knew that these sisters loved the Lord but that they had lost the one accord. (CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," p. 83)

Today's Reading

What we need is to recover this one accord. If we mean business to go along with the Lord's present-day move, we need this one accord. Who is right does not mean anything; we need this one accord. We need to have the same mind and the same will for the same purpose with the same soul and the same heart.

样的目的。腓立比书告诉我们，这件事是从我们的灵开始（一27），但我们必须领悟，我们不是只有灵的人。我们也有心思、意念、目的、魂和心。我们在同样一个灵里，有同样的一个魂、一个心思、一个意念，就是得着同心合意，这是得着新约一切福分和遗赠的钥匙。不然，我们将是另一班不同心合意的基督徒，而重复基督教可怜的历史（长老训练第七册，一六页）。

以弗所一章三节说，“我们主耶稣基督〔子〕的神与父，是当受颂赞的，祂在基督〔子〕里，曾用诸天界里各样属灵的福分〔灵的福分〕，祝福了我们。”三节是神的话里，论到神圣三一之启示主要的一段话。…在这一节里，父是赐给我们神圣福分的源头。

其次，那灵是神圣福分的性质和素质。我们所得的神圣福分是本于属灵的性质和属灵的源头。神圣的父是这福分的源头，而神圣的灵是我们所领受的这神圣福分的性质和素质。

第三，子是神圣福分的范围、元素和凭借。在子的范围里，神赐给我们祂的神圣福分。基督也是神圣福分的元素。元素就是本质，而每一本质都有其素质及其性质。比如说，木是一个元素。在这元素里有其性质和素质。神圣福分的性质和素质是本于灵的，但这福分的元素乃是基督自己。当我们说基督是神福分的元素时，我们是说基督自己乃是神圣的福分。在这神圣福分里有属灵的性质和属灵的素质。基督，就是子自己，乃是福分；那灵是这福分的性质和素质；父是赐给这福分的源头（在神圣三一里并同神圣三一活着，三七至三八页）。

参读：一的真正立场，第七章；基督的安家与召会的建造，第十二篇。

Philippians tells us that this matter starts from our spirit (1:27), yet we must realize that we are not persons of spirit only. We are persons also of the mind, will, purpose, soul, and heart. For us to be in the same one spirit with the same one soul, one mind, and one will is to have the one accord, which is the key to all the New Testament blessings and bequests. Otherwise, we will repeat the pitiful history of Christianity by being another group of Christians repeating the same kind of disaccord. (CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” p. 83)

Ephesians 1:3 says, “Blessed be the God and Father of our Lord Jesus Christ [the Son], who has blessed us with every spiritual blessing [the blessing of the Spirit] in the heavenlies in Christ [the Son].” Ephesians 1:3 is a leading portion of the Word concerning the revelation of the Divine Trinity....In this verse the Father is the source of the divine blessing to us.

Then the Spirit is the nature and essence of the divine blessing. The divine blessing we have received is of a spiritual nature and a spiritual source. The divine Father is the source of this blessing, while the divine Spirit is the nature and the essence of this divine blessing we have received.

Third, the Son is the sphere, the element, and the means of the divine blessing. Within the sphere of the Son, God gave us His divine blessing. Christ is also the element of the divine blessing. An element is a substance, and every substance has its essence with its nature. Wood, for example, is an element. In this element are a nature and an essence. The nature and essence of the divine blessing are of the Spirit, but the very element of this blessing is Christ Himself. When we say that Christ is the element of God’s blessing, we are saying that Christ Himself is the divine blessing. In this divine blessing are the spiritual nature and the spiritual essence. Christ, the Son Himself, is the blessing, the Spirit is the nature and essence of this blessing, and the Father is the source who gives this blessing. (Living in and with the Divine Trinity, pp. 35-36)

Further Reading: CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” ch. 7; Christ Making His Home in Our Heart and the Building Up of the Church, ch. 12

第四周　周六

晨兴喂养

加三 14 “为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”

林前十 16 “我们所祝福的福杯，岂不是基督之血的交通么？我们所擘开的饼，岂不是基督身体的交通么？

神为着地上的万国，应许给亚伯拉罕〔祝〕福（创十二 3）。这应许已经成就了，这福已经在基督里，借十字架的救赎临到了万国（圣经恢复本，加三 14 注 1）。

在福音里，我们不仅接受赦罪、洗净和洁净的福，更接受那最大的福，就是三一神，父、子、灵，成为经过过程，包罗万有赐生命的灵，极其主观地住在我们里面作我们的享受。我们能享受这包罗万有者作我们每天的分，这是何等的福！（加三 14 注 2）

那灵就是神为着万国所应许亚伯拉罕的福，也是信徒借着相信基督所接受的。那灵，就是加拉太三章五节第二注所说复合的灵，实际上就是神自己在祂神圣的三一里，经过成为肉体、钉十字架、复活、升天并降下的过程，给我们接受，作我们的生命和一切。这是神福音的中心（加三 14 注 3）。

信息选读

圣经用“杯”这个字指明福—福杯满溢。诗篇二十三篇五节说到筵席，就是基督同祂的丰富作我们的享受；然后有膏油，就是那灵；又有福杯，指父。父是福，甚至是祝福的源头。因此，五节有三一神—

WEEK 4 — DAY 6

Morning Nourishment

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

1 Cor. 10:16 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ?

The blessing promised by God to Abraham (Gen. 12:3) [is] for all the nations of the earth. The promise was fulfilled, and the blessing has come to the nations in Christ through His redemption by the cross. (Gal. 3:14, footnote 1)

In the gospel we have received not only the blessing of forgiveness, washing, and cleansing; even more, we have received the greatest blessing, which is the Triune God—the Father, Son, and Spirit—as the processed, all-inclusive life-giving Spirit dwelling in us in a most subjective way for our enjoyment. Oh, what a blessing that we can enjoy such an all-inclusive One as our daily portion! (Gal. 3:14, footnote 2)

The Spirit is the blessing that God promised to Abraham for all the nations and that has been received by the believers through faith in Christ. The Spirit is the compound Spirit...and actually is God Himself processed in His Trinity through incarnation, crucifixion, resurrection, ascension, and descension that we may receive Him as our life and our everything. This is the focus of the gospel of God. (Gal. 3:14, footnote 3)

Today’s Reading

The Bible uses the word cup to indicate blessing. The cup of blessing runs over. Psalm 23:5 speaks of the table, the feast, which is Christ with His riches for our enjoyment. Then there is the anointing oil, which is the Spirit. Then there is the cup of blessing, which refers to the Father. The Father is the blessing, even the source of blessing. Thus,

子是筵席，那灵是膏油，父是祝福的源头（诗篇生命读经，一八一页）。

〔论到杯，主耶稣说，〕“这杯是用我的血所立的新约，你们每逢喝的时候，要如此行，为的是记念我。”〔林前十一25〕饼是生命的饼（约六35），杯是祝福的福杯（林前十16）。这杯乃是新约，包含新约一切丰富的福分（包括神自己）。这个满了福分的新约，是用主在十字架上，为救赎我们所流的血立的（太二六28）。

基督在十字架上所流的血已经成了一个约，这约已经成了一个杯，成了我们的分，就是神自己作为福分，给我们享受。在这约中，神赐给我们赦罪、生命、救恩，和一切属灵、属天、神圣的福分。简言之，主流了血，神立了约，而我们享受这杯；在这杯里，神和一切属神的都是我们永远、蒙福的分（新约总论第十册，一八八至一八九页）。

吃饼的意思是接受生命供应，而喝杯的意思是接受祝福。

杯指明“分”—忿怒的分或是祝福的分。我们若在神的审判下被定罪，这杯对我们就是忿怒的分（启十四10）。我们若蒙赦免并得救赎，杯对我们就是祝福的分。圣经没有说我们喝血，而是说我们喝杯。这就是说，主耶稣救赎的血成了我们的杯，我们的分。

当我们喝杯时，我们不仅复习新约的救赎，也接受神的祝福。这祝福乃是神自己。亚当的堕落使人失去神，但基督的救赎把神带回给人。人在堕落里失去神是一个极大的亏损；现今我们在基督的救赎里重新得回神，这乃是独一的祝福。这杯作为分，乃是神自己作我们独一的祝福（事奉的基本功课，二五页）。

参读：加拉太书生命读经，第十五篇；新约总论，第三百二十七、三百三十三篇。

in verse 5 there is the Triune God—the Son as the feast, the Spirit as the anointing oil, and the Father as the source of blessing. (Life-study of the Psalms, pp. 146-147)

[Concerning the cup, the Lord Jesus said], “This cup is the new covenant established in My blood; this do, as often as you drink it, unto the remembrance of Me” [1 Cor. 11:25]. The bread is of life (John 6:35) and the cup is of blessing (1 Cor. 10:16). This cup is the new covenant, comprising all the rich blessings of the New Testament, including God Himself. The new covenant, a covenant of full blessing, was established by the Lord’s blood, which He shed on the cross for our redemption (Matt. 26:28).

The blood Christ shed on the cross has become a covenant, and this covenant has become a cup, a portion, which is God Himself as a blessing for our enjoyment. In this covenant God gives us forgiveness, life, salvation, and all spiritual, heavenly, and divine blessings. In short, the Lord shed His blood, God established the covenant, and we enjoy the cup, in which God and all that is of Him are our eternal, blessed portion. (The Conclusion of the New Testament, pp. 3168-3169)

To eat the bread means to receive the life supply, and to drink the cup means to receive the blessing.

The cup indicates a portion—either a portion of wrath or a portion of blessing. If we are condemned under God’s judgment, the cup is a portion of wrath to us (Rev. 14:10). If we are forgiven and redeemed, the cup is a portion of blessing to us. The Bible does not say that we drink the blood but that we drink the cup. This means that the redeeming blood of the Lord Jesus becomes our cup, our portion.

When we drink the cup, we not only review the redemption of the new covenant but also receive God’s blessing. This blessing is God Himself. Adam’s fall caused man to lose God, but Christ’s redemption brings God back to man. The losing of God in man’s fall was the greatest loss. Now our gaining God back in Christ’s redemption is the unique blessing. The cup as a portion is God Himself as the unique blessing to us. (CWWL, 1979, vol. 2, “Basic Lessons on Service,” p. 20)

Further Reading: Life-study of Galatians, msg. 15; The Conclusion of the New Testament, msgs. 327, 333

第四周诗歌

赞美主 — 对祂的记念 176

7 7 7 7 双（英 223）

G 大调 6/4

3 – 2 4 – 3 | 3 – 2 1 – – | 1 – 6 1 – 6 | 5 1 3 2 – – |
一 在 你 爱 的 筵 席 上， 有 杯 陪 饼 同 陈 列；
3 – 2 4 – 3 | 2 – 1 6 – – | 5 1 3 5 – 3 | 3 – 2 1 – – |
这 些 表 记 我 分 享， 就 得 饱 尝 你 超 越。
5 – 3 5 – 3 | 3 – 2 2 – – | 3 – 7 1 – 1 | 2 – 6 7 – – |
为 着 这 杯 我 感 谢， 就 是 你 赐 的 福 杯，
1 – 1 2 – 2 | 3 – 3 4 – – | 5 – 6 5 3 1 | 3 – 2 1 – – ‖
也 是 丰 满 救 恩 杯， 你 借 你 血 所 预 备。

二 这是你流的宝血， 使我罪恶得清洗；
这是你立的新约， 使我得着神福气。
你已喝了忿怒杯， 为我尝尽了死味；
如此买了这福杯， 永作我分，福全备。

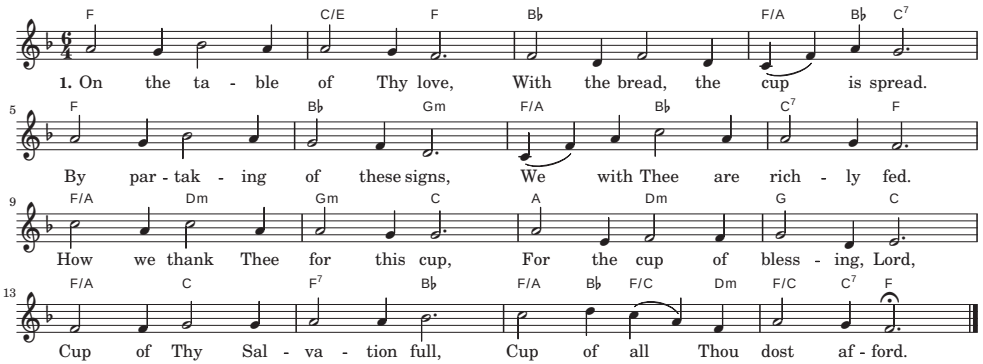
三 亚当堕落失去神， 在这分内我得回；
借着你所流的血， 神就成为我恩惠。
救赎、生命并一切， 在这分内都包括；
凡神所愿并所筹， 在这分内全归我。

四 这是我们的永分， 神圣、满溢的福杯；
在神设计的杯里， 尝到属天的滋味。
在此因爱饮这杯， 恩主，为着记念你；
灵中如此地饮领， 满享加略的功绩。

WEEK 4 — HYMN

On the table of Thy love

Praise of the Lord — Remembrance of Him 223



2. 'Tis the blood Thou shedd'st for us,
That our sins may be forgiv'n;
'Tis the cov'nant made for us,
That Thy blessings may be giv'n.
Thou didst drink the cup of wrath,
Thou hast tasted death for us,
Thus the cup of blessing bought,
As the portion gained for us.

3. In this portion we have God,
Whom we lost thru Adam's fall;
By the shedding of Thy blood,
God becomes our all in all.
In this portion all we have—
Life and peace, redemption sure;
All that God has planned and willed,
In this portion we secure.

4. An eternal portion, 'tis,
Overflowing cup divine;
Heav'nly taste do we enjoy
In this cup of God's design.
Here in love we drink this cup
In remembrance, Lord, of Thee;
Thus in spirit we partake
All Thy work on Calvary.

第四周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: